

ZION'S HERALD AND WESLEYAN JOURNAL.

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FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, APRIL 17, 1850.

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OFFICE, NO. 7 CORNHILL, BOSTON.

DR. ACHILLI'S ESCAPE FROM ROME.

CONSTERNATION OF THE CARDINALS.

*Rome, January 30th.—At the hour of *Ave Maria*, which, at this time of the year, is half past five, P. M., it is customary to close the castle gates; and it was not until the subsequent prison rounds were gone that the absence of Dr. Achilli was discovered by Captain Genari, who forwarded his report in due time to the Comando della Piazza, whence, after some delay, it proceeded to the Minister of War, and finally to the triumvirate of most eminent cardinals. Their consternation at the unwelcome intelligence was great. The Cardinal's Vicar was so affected on hearing the fatal news, that he burst into tears, and declared that the Divine wrath was so great, that nothing but mortifications and humiliations were to be expected. He then said mass with great contrition, and heard three more masses successively; after which he expressed his earnest hopes that the obstinate and refractory heretic, as Achilli must of course be considered by Catholics, would end long once more in the hands of justice.*

We take the following extracts of a letter from Dr. Achilli to Sir Culling Eardley, dated Paris, Feb. 3, 1850, giving an account of his escape:

On the morning of Dec. 24th my jailer came to me to say that an order had come from the French general, to allow me to have free communication with a certain Dr. Bambozzi and another person with him, whenever they might come to see me. The jailer, not knowing as I did who the persons were who had such ample permission, denied in every other case, to converse with me, endeavored to persuade me that they were really two of my friends, who had, by great exertion, succeeded in obtaining what had been granted to no one else. But I was not deceived. The more so, when I knew the next day that the adjutant of the fort, a devoted friend of the priests, had asked and obtained from the Cardinals a confirmation of the order.

*Eight days elapsed, and Dr. Bambozzi, announced with so great interest, had not yet appeared. This made my fellow prisoners and myself constantly laugh at the name of my visitor and at his expected visit. Dec. 31st, I was asked for by two persons, who announced themselves visitors. The door opened, and in came a priest, in fact a *Monsignore*, whom I recognized from his purple tiptoe, and another person, both strangers to me. They received me with great gravity, and, after having looked at me from head to foot, made me a signal to sit down. I then discovered that they were two judges, and knew the quarter that they came from. (I afterwards ascertained that the priest was Monsignor Bambozzi, the Fiscal of the Inquisition, and the other the Advocate De Dominicis, Chancellor of the Inquisition.) After we were seated all round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. "A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of —, born at —, aged about —, dressed (here follows the description of my dress from head to foot,) committed to this prison, &c. &c. who, being interrogated whether he knew why he was imprisoned, replied, "I have been here for six months, and I do not yet know why I was arrested." Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, "I wish to be informed." And being told that he was arraigned and examined by the magistrates of the Holy Inquisition, he replied, "I am very glad of it." Admonished to tell the truth, and to recognize in this fact the justice of God, and not the vengeance of man, he replied to the first part, "I promise to tell the truth;" on the second he was silent.*

At this point he produced a quire of paper covered with writing, and began to read the first page, from which I perceived that it was the minute taken down the second day of my imprisonment, by a judge of the Cardinal Vicar, consisting of a general interrogatory on the whole of my life—that is to say, my education, my studies, my public functions, my occupations, my journeys, and especially that to the Ionian Islands, Malta, England, &c., till my return to Rome; what I had done during the Roman Republic; and finishing with my imprisonment. All this, confronted anew with numerous questions, formed the subject of my first interview with the Monsignor Bambozzi and his companion. In a moment the whole Castle of St. Angelo was full of the news that the Judges of the Inquisition, with special permission of the French authorities, had come to take possession of me. You can imagine the indignation felt, and the severe expressions employed against the priests and the French. I alone smiled amidst the universal excitement. Four days afterward the two magistrates of the Inquisition were again announced. Thereupon a new and very long interrogatory (still in Latin) ensued.

*[Dr. Theiner, a *Priest of the Oratory*, subsequently visited Dr. Achilli, and gave him books to read, with the view of bringing him back to the Roman Church.]*

*I was in the middle of the third visit of the Padre Theiner, in the full fervor of our controversies, when the captain of the castle came to inform me that two *Chasseurs de Vincennes* were arrived, to take me to the French Council of War, to give evidence in the case of Signor Cernuschi, deputy of the people under the Republic. I was not more surprised than myself to comprehend how, I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The captain added that there was the permission of the Cardinal Vicar. "Let us go, in the name of the Lord," was my thought. The Padre Theiner accompanied me to the carriage, in which two soldiers, armed with carbines, sat by my side. The tribunal is held at the Ecclesiastical Academy, in the Piazza di Minerva. The *Captain Rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me. * * * He then remanded me to the castle.*

*On the 19th of Jan. my theologian visited me again, and plied me with vehement arguments, and which I answered with arguments still more vehement. Our subject was the bishopric of St. Peter at Rome, and the privilege of succession bequeathed to the Popes; Dr. Theiner, all intent on demonstrating, and I on confuting it. In the midst of the discussion, which had now lasted sometime (it being nearly dark,) my jailer came to tell me that the two *chasseurs* were come back again to take me to the Military Commission. "Farewell! Padre Theiner. Offer my respects to the Cardinal Vicar, and thank him in my name for your visits, which have given me real pleasure; I hope that both of us may derive profit from them, to confirm us more and more in the word of God!" Having said this, I pressed his hand, and got into*

*the carriage between the two soldiers. This time the carriage was an open one, and, traversing the long street from the Castle to the Minerva, I saw and was seen by many persons. A novel sight indeed! A prisoner of the Inquisition held in custody by the arms of the French Republic! The *Captain Rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversations which I had with him. . . . I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so.*

*In an antechamber were several sets of military accoutrements. In a moment I had dressed myself *cap-a-pied* as a French soldier. The doors of the Corso, disguised as I was, I changed my dress at —, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At seven P. M. I passed the walls of Rome, blessing the Lord, and committing to him my country, my brethren, and that infant church which will one day be an example to all the churches, so that it may be spoken of throughout the whole world. In six hours I arrived at Civita Vecchia, rested till daylight, presented several letters, and embarked on board a steamer of war. The whole of that day (20th) I passed in the port engaged in thinking my God, and in praying to him to provide for me in all respects. I wrote a farewell letter to the brethren in Rome, which I gave a person to post. The next day we sailed for Toulon, and from thence I went to Marseilles, where I was unable to remain. I stopped, however, a day at Lyons, to embrace our excellent friend M. Fisch, and the other brethren, who felt as if they could not bless and thank the Lord enough for my unexpected liberation. O, what enjoyments has the Christian life even on this earth! In my case, what I have suffered is now sweet and delightful to me. It is to my body like a dream, but a reality to my spirit. What a true interest we have in serving the Lord! I need not tell you the exultation of our beloved brethren in Paris. Already we have held many prayer-meetings to thank my first Deliverer. But I hope never to forget the gratitude which, under God, I owe to the dear brethren of the Evangelical Alliance, who have, indeed, set an example the most edifying of Christian charity. The Lord bless you all, my beloved friends, and recompense you through his grace in the great day of account! I had no claim whatever upon you. It was the charity of religion, the love of the brethren, which led you to exert yourselves in my behalf. Of such kindness, faith has the motive principle, that which justifies us before God, unto whom alone be glory, and honor, and blessing, through Jesus Christ our Lord. I am, my dear Sir Culling, yours affectionately.*

GIACINTO ACHILLI.

For the Herald and Journal.

AN ESSAY

ON THE NATURE, CAUSES, AND CURE OF THE SIN OF SLANDER.

Concluded.

We have sought for causes of this crying sin perhaps far enough; though many others doubtless exist. The fruits of it are abundant—but by the most useful have lost their influence, the innocent have fallen, and by its means the most holy have been classed and associated with the most degraded and wicked.

No class has been free from its ravages; it has stolen the rose from the cheek of female innocence, and has spread a pall of darkness over the spirit and prospects of the most virtuous. It has stopped the mouth of the refined and illustrious statesmen, forged chains, and built dungeons for the sacrificing philanthropist; and from the broad and eternal pedestal of truth, it has hurled the "legate of the skies" downward to a shameful oblivion.

These are its legitimate results; and while so appalling in their nature, they should lead every lover of good order, and every Christian especially to inquire, how can this poisonous misery be arrested?

And this inquiry conducts me to the last branch of my subject, and is one of vital interest. Cure this sin of slander and you take away one of Satan's greatest weapons, and do much toward filling the earth with peace and righteousness. To accomplish this great work one thing must certainly be done, people must talk less.

One has remarked that we are created with "two ears and one tongue; that we might hear much and say little." Another of greater authority has said, "be swift to hear, slow to speak."

It would be well to lay down one principle—never to speak ill of a third person, unless the circumstances required some exposure. And when it becomes necessary to mention anything in the character or history of another not so charitable, it should be done with the utmost caution. Never exaggerate such a matter; let words be carefully selected, and those which will not express too much. Slander in part, originates in ignorance of language. The exact phrasology is not always quoted, and words which are supposed to be nearly synonymous, often convey a very different meaning from what was intended. Great care should be used against ambiguity; let all statements be clearly understood, so that there can be no chance for misconstruction.

Self examination, no doubt, would operate very much as a restraint and an antidote against this sin. It tends to make us acquainted with ourselves, our own foibles and imperfections; and he who scrutinizes his own conduct the most closely, will find so much in himself that requires attention, that he will find but little time or taste to scan the conduct of others.

We may not expect in this present depraved state, to completely eradicate this evil from the world; and if we would make any advances toward it, the Christian church must take the lead in the matter, as it must in the suppression of all species of sin. We have reason to fear that this sin against God and our neighbor is indulged in by far too many who profess better things.

Let every member of the church of Christ see to it that this sin does not lie at his door, and use his influence, of example and precept, for its suppression from the community. Let every minister preach on the subject; and sure he can never want a suitable text. The apostle Paul will furnish one: "Let no corrupt communication proceed out of your mouth," is his

injunction, and one to which "we do well that we take heed."

The enormity of this sin is hardly ever considered. Where it rages character is never safe, and the dearest treasure is in jeopardy. The poet says:—

"Who steals my purse, steals trash;
But he that filches from me my good name,
Robes me of that which not enriches him,
And makes me poor indeed."

But few uninspired sayings convey more truth than the above quotation. It needs no comment; it needs only to be read and pondered to be understood.

To cure an evil of such magnitude, should be the aim of all who are appointed of God to apply the truth to men's hearts and consciences, and especially that trial of truth which is the most practical. They must not only *preach*, but *practice*; for if common slander will break up friendship, and alienate members of society, ministerial slander will "eat as doth a canker."

In this important particular let us be patterns to our flock. When we come in contact with one given to this sin, let us administer a timely rebuke. Instead of approving by a smile, and drinking in a full draught of billingsgate with apparent good relish, let us rebuke by solemn silence. If this is insufficient as a remedy, let us preach a short sermon on the "ninth commandment," or on this: "Speak not evil one of another."

Let not only the minister, but all others who meet the slanderer, do their duty faithfully, and there is no question but that this evil will diminish rapidly, where such means are used. Let us always be shy of rumors. Let us be slow to credit, and still slower to peddle them; for when once entered into the depot of "itching ears," they soon take passage on the devil's aerial railway, and by the aid of that engine "set on fire of hell," they are propelled lightning-like around the world. Circulating rumor "is when one letteth out water; or" is like scattering chaff on the wings of the wind; there can be no limits set to its influence. To conclude this subject, let me recommend the careful observance of the "golden rule."

METHODISM IN IPSWICH.

The first Methodist sermon ever preached in this town was delivered on the rock immediately in front of the "Agawam House," in the year 1775, by the Rev. Geo. Whitefield. Although he differed somewhat from the doctrines inculcated by the Wesleys, yet in many essential particulars he advocated the vital principles of Methodism. The reason of his preaching in the open air, and in this unique spot, was not in consequence of his peculiar religious tenets, but for the want of sufficient room in the old church. It will be recollect, such was the power and efficiency with which this man of God preached here subsequent to this, until the year 1821, when the Rev. Aaron Wait, then on a journey with a sick child to the notable Doctor Spofford, or then Rowley, now Georgetown, stopped at Ipswich one Saturday afternoon, and was solicited to stay over the Sabbath, and preach, which he did in Coburn's Block, then known as the Old Woolen Factory. Mr. Wait being a local preacher, and the Baptists being destitute of a pastor, he was invited to supply the desk, which he continued to do, at irregular periods, until the spring of 1822. He was importuned by the warm friends, at that time, to locate himself at Ipswich. Yielding to the entreaties of his advisers, he consented to become their pastor; but like Paul, coveting no man's silver, he acted in the double capacity of shoemaker and preacher. He gathered together the scattered, chosen few, and united them in one class, and they held their first meeting in this capacity, in the house on High street, now owned and occupied by Mr. Daniel Caldwell. But their number increased so rapidly, it was soon found necessary to divide the class; accordingly one-half met at the house of Capt. Dan'l Smith, on the same street. They experienced however similar opposition from the other societies, that has marked their incipient labors in other places, but it served only to fan their zeal, and render more inflammable the holy ardor with which these disciples of the Lord abounded.

Nothing daunted by opposing influences, they held up the bloody banner of the Cross, and like their incarnate God, bid a world take shelter beneath its ample folds. At this time every boy's tongue seemed to be a vehicle for opprobrious epithets against this infant flock. Their religious gatherings were not unfrequently disturbed by the irreligious anti-Methodists; but amid all, the Lord prospered them. Such was the extent, however, of these annoyances, that it was found necessary to take shelter beneath the protection of the civil law; and by bringing these interlopers to condign punishment, it quelled in some degree the open stand which was taken against these religious assemblies. In just thirty months from the time Mr. Wait located at Ipswich, their present place of worship was erected, viz. September, 1824. And within twenty-eight years, under the labors of itinerants, they have grown up so as to stand side by side with the sister churches of the place.—Ipswich Clarion.

QUIETISM.

From time to time there comes up in the church a type of piety known as Quietism; the main feature of which is, that religion consists in the internal rest or recollection of the mind, employed in contemplating God and submitting to his will. This form of piety was very early developed in the church, and was cultivated by a class known as ascetics. Many among the pagans led lives consecrated to meditation; sometimes withdrawing entirely from the world and living as recluses in the woods and in the caves of the mountains, practising the most rigid self-denial in their strivings after virtue. When such were led, as sometimes happened, to the Tabernacle, to hear the Word of God, they were received with a regular encampment. The streets previously are absolutely filled with camels laden with palm-branches, which fetch a handsome price, for there is an eager demand for them. The Levantines used to tell me that on the first day of this festival the Jews go to their priest, and ask if it will be a good year. He graciously and gutturally answers, "Ch—?" If the year be good, he says, "Did I not tell you ch—?" meaning (choir) good. But if it be a bad year, he says, "Did I not tell you ch—?" meaning (chara) bad.

Lev. 17:12, 13. "If any man offer a sacrifice of the people of the land, which is not offered in the place which I have chosen, I will not accept it, neither will I hear his voice; but I will smite him that offereth it with the sword; and his sin shall be upon him." The Levantines, between whom and them, however, there exists an insuperable antipathy.

It is the custom for the Jews in Egypt to celebrate very strictly the Feast of the Tabernacle. During eight days, they forsake their rooms, and sleep in little cabins made of palm-leaves, on the terraces of their houses. Those who have no convenient place for so doing are invited by their friends, so that on this occasion the roofs of the Jewish quarters are covered with a regular encampment. The streets previously are absolutely filled with camels laden with palm-branches, which fetch a handsome price, for there is an eager demand for them. The Levantines used to tell me that on the first day of this festival the Jews go to their priest, and ask if it will be a good year. He graciously and gutturally answers, "Ch—?" If the year be good, he says, "Did I not tell you ch—?" meaning (choir) good. But if it be a bad year, he says, "Did I not tell you ch—?" meaning (chara) bad.

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Herald and Journal.

WEDNESDAY, APRIL 17, 1850.

PROVIDENCE CONFERENCE APPOINTMENTS.

PROVIDENCE DISTRICT.—Thomas Ely, P. Elder.
Providence, Chestnut St.—Thomas G. Carter.
 " Power St.—Horace C. Atwater.
 " Third Church—David Patten, Jr.
New Bedford, Elm St.—Robert M. Hatfield.
 " Pleasant St.—John Hobart.
 " Fourth St.—Moses Chase.
 " Kempton St. Mission—Charles Noble.
Fairhaven, Center St.—Samuel C. Brown.
Fairhaven Mission—James B. Weeks.
Middlebury and Rochester—To be supplied.
Wardham—Horatio W. Houghton.
 " Weston—Paul Townsend.
Whitington—To be supplied.
N. Dighton—William H. Richards.
N. Rehoboth—John E. Gifford.
Somerset Mission—Charles Hammond.
S. Somerton Mission—James M. Worcester.
S. Dartmouth Mission—Nelson Goodrich.
Westport Point—Charles S. Hazard.
Little Compton—Elijah G. Grange.
Fall River—Daniel Wise, Elijah T. Fletcher.
Newport—Asa U. Swinton.
Portsmouth—Nathan Paine.
Bristol—Frederick Upham.
Warren—Ralph W. Allen.
Pawtucket—William Cone.
Cumberland—Lawson Cady.
Woonsocket—George W. Woodring.
Slater Street and Millville Mission—Daniel Fillmore.
N. Providence Mission—To be supplied.
S. Smithfield and Cranston—To be supplied.
Burrillville—George Burroughs.
Centerville—Nathaniel Bemis.
Natick—To be supplied.
Phenix—Edward H. Hatfield.
E. Greenwich—Richard Livesey.
Washington and Kent County Mission—To be supplied.
Confidence Seminary—Robert Allyn, Principal.

NEW LONDON DISTRICT.—Erastus Benton, P. Elder.
New London—George M. Carpenter.
Lyme and E. Lyme—John F. Blanchard.
Mystic—William S. Simonds.
Mystic Bridge—Loring C. Collins.
Westerly—William O. Cady.
Gale's Ferry and Groton—To be supplied.
Uncasville—William Turkington.
Montville and Salem—To be supplied.
Norwich Landing—John Lovejoy.
Greenville and Litchfield—Anthony Palmer.
Norwich Falls—Benjamin M. Walker.
Norwich North and Franklin—Frank W. Bill.
Voluntown—Henry Torbush.
Griswold—To be supplied.
Hopewell—Andrew H. Robinson.
Danielsville—Samuel W. Coggeshall.
Plainfield and Canterbury—Warren Emerson.
Willimantic—Jonathan Cady.
S. Coventry—Nathaniel Thayer.
Middlefield—Leavenworth D. Boutelle.
W. Thompson—Simeon Doan.
Fisherville—Robert M. Goncalo.
E. Thompson—Peter S. Mather.
Eastford—Lyman Leffingwell.
Woodstock—John F. Shefield.
Suffield—James Mather.
Square Pond—William W. Hurd.
Tolland and Willington—To be supplied.
Thompsonville—John Howson.
Warehouse Point—Sanford Denton.
Setico—Charles E. Moore.
Somersville—Charles Dison.
Windsorville—John Cooper.
Wapping—Edward A. Lyon.
Brockville—Lorenzo W. Blood.
Manchester—Meritt P. Alderman.
Boston and Andover—Edmund A. Standish.
E. Hartford and Scotland—Benjamin C. Phelps.
S. Glastonbury—Daniel Dorchester, Jr.
E. Glastonbury—Roger Alston.
E. Hampton and Portland—John W. Case.
E. Haddam—George W. Brewster.
Haddam Neck—Albert Ethridge.
Chesterfield—Albert F. Park.
Hebron—Abel Gardner.
Marlborough—Marvin Leffingwell.

SANDWICH DISTRICT.—Wm. T. Harlow, P. Elder.
Nantucket, Center St.—John B. Husted.
 " Fair St.—Ezraezer Blake.

Edgartown—Charles H. Titus.
Holmes Hole—Micah J. Talbot, Jr.
Chilmark and North Shore—Cyrus C. Munger.
Falmouth Mission—Bartholomew Othenian.
Monument—Joseph Macrae.

W. Sandwich—George H. Winchester.
Duxbury—Thomas Spillett.
W. Duxbury—To be supplied.

Pembroke—To be supplied.
Marshfield—Thomas D. Blake.
S. Scituate—To be supplied.

Scituate—Henry H. Smith.
Cohasset and Hall—Daniel Webb, Stephen Puffer, sup.
Hingham—Samuel Bedell.

Quincy Mission—Eliza B. Bradford.
E. W. Quincy—John B. Hunt.

S. Abington Mission—E. Franklin Hincks.
N. Bridgewater—John Liverge, Jr.

W. Bridgewater—Chestnut—To be supplied.
N. W. Bridgewater—John D. King.

Stoughton—Henry Mayo.
Mansfield—To be supplied.

Providence, Center—Pardon T. Kenney.
 " Wesley Chapel—Azariah B. Wheeler.

N. Tauro—George W. Rogers.
Tauro—Theophilus B. Gurney.

S. Tauro—Ira M. Bidwell.

Welfleet—Samuel Fox.

S. Westport—John B. Hunt.

Eastham—Walter Leonard.

Orleans—To be supplied.

Cape Cod—William Livesey.

E. Harwich—Richard B. Hinckley.

W. Harwich—Dixon Stubbins.

S. Yarmouth—Franklin Gavitt.

Yarmouth Port Mission—To be supplied.

Barnstable—George W. Stearns.

Osterville—To be supplied.

Marston's Mills—To be supplied.

S. Sandwich—To be supplied.

Sandwich—James D. Butler.

Cotuit Port—Benjamin L. Sayer.

Dukes County Benjamin—Henry Baylies, Principal.

Franklin Fisk, transferred to the N. E. Conference.

Next Providence Conference meets at Warren, R. I., April 2, 1851.

ADDRESS OF SUPERANNUED PREACHERS OF THE PROVIDENCE CONFERENCE.—Asa Kent, New Bedford, Mass. Francis Dane, East Foxborough, Mass. Moses Fifield, Centerville, Kent Co. I. Human Perry, Monument, Mass. Stoddard, Nantucket, Mass. H. S. Ramsdell, Thompson, Ct. E. W. Stickney, Provincetown, C. W. Turner, Hartford, Ct. Lozien Pierce, West Worthington, Mass. J. C. Goodridge, Pittsfield, Mass. C. A. Carter, Leominster, Mass. A. Stevens, Boston. I. Bonney, Bristol, R. I. Lewis Bates, Taunton, Mass. Daniel Dorchester, Norwich, Ct. Richard Donkerly, Centerville, Kent Co., R. I. O. Robbins, Truro, Mass. S. Lambertson, Southwick, Mass. Levi Daggett, Jr., New Canaan, N. H.

NEW WESTERN VIRGINIA CONFERENCE.

We learn from the Richmond Christian Advocate that a meeting was recently held in Parkersburg, Va., composed of the Presiding Elder, ministers, traveling and local exhorters, &c., of that section of the State, to consider the propriety of memorializing the approaching Southern Gen. Conf. for the promotion of a West Virginia Conference. They appointed a committee to prepare the memorial, define the proper boundaries, and do all other things proper to the subject. There can hardly be a doubt that the M. E. Church, South will respond favorably to their petition.

CELEBRATION OF THE FOURTH OF JULY.

The city authorities, it is said, have voted to celebrate the next anniversary of American Independence by the ringing of bells for half an hour at sunrise, noon, and sunset; by a procession on the Common of the children of the public schools; a procession of the city government and guests, with an escort; a public Oration; Dinner at Faneuil Hall; and a display of Fire-works on the Common in the evening. Edwin P. Whipple, Esq. has accepted an invitation of the city government to deliver the oration upon the occasion.

Zion's

Herald and Wesleyan Journal.

NOTES OF PROVIDENCE CONFERENCE.
 Spirit of the Conference—Fiscal Matters—Necessary Cases—Wesleyan University—East Green with Academy—Biblical Institute—Missions—Sunday Schools—Minutes—Slavery—Entertainment of Preachers.

DEAR BROTHER.—Our correspondents has furnished the principal items of interest which occurred at the late Providence Conference. I add but a few notes. The Conference was characterized by moderation. The preceding session was one of great haste, and its business, though at the time apparently well discharged, was subsequently found to be much at fault. At the present session the determination was early expressed by members to have a good full week, that every important interest which came before them might be deliberately looked at. The Bishop seemed, "coo oom," to concur in this disposition, and all things proceeded calmly and in a "business like" manner.

This sort of moderation is especially desirable in respect to fiscal questions. The Providence Conference never gave a more thorough scrutiny to its financial schemes than at the late session. A very efficient committee had charge of its business respecting the support of superannuated preachers, &c. and the results of its labors will, we think, be quite manifest in the future condition of this part of the Conference finances.

The educational interests of the body underwent a thorough revision, not only in committee, but in the Conference, and are placed in very good train. The Conference had assumed the responsibility of raising \$10,000 towards the endowment of the Wesleyan University. It has fully met this pledge, and has in fact some \$222 more than the amount, the whole secured on bond and mortgage or good notes; more than seven tenths of it by bond and mortgage. The full interest of the pledge has been paid to the university during some three or four years. This important fund has been very prudently managed; it is under the care of the Conference Trustees, some of whom, as Gov. Harris, Preston Bennett, and Joseph Smith, Esq., are experienced business men. The Rev. D. Fillmore has been the Conference Agent for the university—he is continued in that office. It is not required of him to travel, but while attending to his regular work, to look after this great interest and do for it what he may casually find practicable. He increases the sum from year to year, and thus provides for the relief of brethren of the Conference who may find it difficult to raise their notes. The Conference gave him a well deserved vote of thanks. He is precisely the man for this post. The affairs of the Conference Academy, at East Greenwich, were put in such train that the interest of its debt can be effectually met, and it is said, the principal cancelled in five years, by the preachers using proper endeavours to keep in the institution an average of one hundred students. This is certainly practicable. The mind of the Conference has been greatly improved; it is now more than half done; indeed we have to anticipate such result after hearing the display of thought given us by Dr. Dempster on Sabbath afternoon.

In this connection let me speak of our

SUPERANNUED PREACHERS.
 A few years ago we planned a plan, which though new, had well worked. We estimated the wants, and then apportioned the sum to the church. The result is, we have met those wants and had a small surplus left. We have every expectation of doing at least as well this year. I thought those old brethren looked more cheerful than common—perhaps it was imagination—at least I could feel more cheerful as I regarded them.

THE BIBLICAL INSTITUTE.
 This year the Biblical Institute is to be opened, and the first year's expenses will be \$10,000. We have

THE BIBLICAL INSTITUTE.

chain for this year was deficient near one hundred and fifty dollars; this was made good by subscription. Dr. Dempster, being present acknowledged the act as peculiarly grateful to himself, as evincing the interest of our Conference in the institute. He had previously given a statement of its prosperity. With such men as the Doctor at the institute and a common sense view of our wants among ourselves, it will undoubtedly prosper. I have seen several personal acquaintances who have been at Concord, and they tell me they have been taught to think. They prize the knowledge acquired, but they particularly emphasize their training to habits of thought. The mind must have been dull indeed that would not have anticipated such result after hearing the display of thought given us by Dr. Dempster on Sabbath afternoon.

My brother do not object; do not suppose it will look egotistic. I demand it in the name of God, and on the behalf of suffering humanity, and as public property. I request it of my old friends in the New England Conference. If the Preachers' Meeting is on hand, that will give it a direction. If not, the few that may visit the conference will coincide. I have no doubt. Whether you consent or not, the preachers can gather up that number and send them on, properly addressed to each man of them. Send it just as it is, without alteration or comment. Please attend to it immediately, and oblige.

Yours forever, J. C. Bontecou.

BRO. BENTON.—I wish to be anticipated. A friend of the Herald, who thinks much more of it than its editor, has supplied all the U. S. Senators and many of the Representatives with a copy.—EDITOR.

PROVIDENCE CONFERENCE SEMINARY.

DEAR HERALD.—I embrace the opportunity of the mail of to-morrow to send you a line or two in relation to affairs this side the continent. The rush to the mines has commenced already, greatly accelerated by the very pleasant weather we have had the past month. An occasional shower has disturbed the serenity of the atmosphere, but as a general thing, the weather has greatly resembled that of a New England June. The rainy season commenced two months earlier, and has closed two months before its usual expiration. Many hundreds that have been put up in the cities the last five months are now scattering over the country, and every kind of vessel fit to run on the river is crowded. The steamers are making fortunes. Business has been somewhat prostrated for a month or two and money excessively tight, but a better aspect is being assumed in all branches of trade.

A stranger arriving in this city and seeing its multitude of tents and slight tenements, its population mostly of men, the apparent aim of numbers with whom he will converse, and still further learns its history, that it has sprung up with almost the rapidity of Aladdin's creations, would ask if these things could be permanent. A wilderness turned almost by magic into a crowded city, in which the hum and bustle of all kinds of business and many tongues mix in confusion. Pandora's box at once set open! A half-formed fear would enter his mind that as he gazed the scene would vanish and all be blank again. But let him look closer, and he would see a heavy under current of energy which gives promise of stability of enterprise—substantial buildings rising everywhere—long leases taken at higher rates than any property in New York or the heart of London would command, and order evolving everywhere from confusion. No intelligent observer can doubt the high position to be reached by this great Western city. Her harbor is the best in the world—from it, back to the country, spread large navigable streams, with growing cities on their banks—toward the South to the mission of Dolores stretches a fine broad plain in which the city of London might be set—the North is hills with inexhaustable stone for building—a rich interior country—a command of the commerce of the coast—scarcely a rival position in the Northern Pacific—and far more valuable than all an American population, with free laws and religion. That the people have a right to form their own government cannot be denied; and that the United States Government should hesitate to fellowship a State, simply because it has no slaves, is one of the wonders of the nineteenth century.

An interesting parallel might be drawn, did space permit, between the founders of this country and the Pilgrim adventurers. One phalanx moved on gold for their success. I learned at Washington that some of the members of our church who had left and joined the Church South are returning, and that the pastors in Washington refuse to receive them on their certificates, as they can not acknowledge the church from which they come as a Christian church. Our interviews with members of Congress, as well as with Mr. Fillmore and Judge McLean on the subject of peace, were very satisfactory. The Vice President expressed much sympathy in the movement—quite a number of members of Congress will go to Frankfort, where they will adjourn in season for that meeting.

We have now sent our petitions all over the country for signatures, praying that Congress may pass a joint resolution to send our national ship to carry the men of peace across the Atlantic. Our friends at the capital encourage us to hope that the application may be successful. May we not hope from your watchtower you may say a word in favor of this movement.

Yours truly, E. W. J.

LETTER FROM WASHINGTON.

Editor of the Calhoun—The Central Methodist Church—M. E. Church, South—Interviews with Statesmen respecting Peace.

National Hotel, Washington, April 2.

Bro. STEVENS.—I have this moment returned from the funeral of the Hon. J. C. Calhoun, and I assure you it was a most affecting sight to see the strong, the mighty man laid low. He was laid out in his ordinary wearing apparel—black coat, scarf, and placed in an iron bound case, resembling an Egyptian mummy, made just large enough to receive the body. I noticed among the pall bearers the Hon. H. Clay, Lewis Cass and Daniel Webster, all of the same age as the deceased, and all leaning heavily on the staff, and bowing under the weight of years and infirmities. The services were conducted by Rev. Mr. Butler, Chaplain of the Senate, in a most solemn and impressive manner. I have been forcibly struck with the fact that in the death of Mr. Calhoun there appears, so far as I can judge, so little good moral effect. His associates in the Government seem deeply impressed by the great fact that his death will affect the country politically, without realizing that God has spoken to them and warned them to be "also ready"; that he is to be feared above all, that he will rule rulers, judge judges and give laws unto law-makars. Mr. Calhoun's body servant (slave) died before his master of the same disease; a fact I have not seen noticed. Poor fellow, how soon will he be forgotten on earth, but brightly may he shine in heaven. I attended church yesterday morning in the Wesley Chapel (colored) in company with my friend Elihu Burritt. The pastor, Rev. Dr. Grist, was in feeble health; I preached for him to a large audience of colored persons. The church numbers more than six hundred members. After the services the stewards made their report, by which it appeared that they had met all their claims, and their prospect is good for success. I learned at Washington that some of the members of our church who had left and joined the Church South are returning, and that the pastors in Washington refuse to receive them on their certificates, as they can not acknowledge the church from which they come as a Christian church. Our interviews with members of Congress, as well as with Mr. Fillmore and Judge McLean on the subject of peace, were very satisfactory. The Vice President expressed much sympathy in the movement—quite a number of members of Congress will go to Frankfort, where they will adjourn in season for that meeting.

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LETTER FROM OHIO.

Article on Webster—Strides of Slavery—Duty of the Religious Bodies.

Officer, Butler Co., Ohio, March 28, 1850.

Bro. STEVENS. Dear Sir:—I have just finished reading your remarks on Mr. Webster's speech, and though it is half past 10 o'clock at night, I cannot take my accustomed rest until I pen down a few thoughts, to be mailed in the morning for their destination. I am not going to eulogize or flatter you for your effort. You need none. You deserve none. You have only done your duty; what you ought to have done, and what every Christian and political editor ought to do over the length and breadth of this land. If slavery is to be extended over these territories now free, with all the horrid consequences that must follow, the Christians of this nation may attribute it to their criminal neglect. It used to be said, "when the gods designed to destroy, they first made mad." It does seem that some of our politicians imagine that the people of these lands have lost their resolution and common sense, or that themselves are deficient in moral honesty. Were we not assured by all that was honorable in the last Presidential campaign, that if the present administration was successful, slavery would not be extended over these free territories, and that the present Executive would not veto the Wilmot Proviso? We

SAFFORD, THE YOUNG MATHEMATICIAN.

Our readers are familiar with the history of this remarkable boy. We learn that during the last year he has mastered the most difficult problems in analytical mechanics. "Up to this time," says Prof. Pierce, "he fully realizes his early promise of extraordinary powers as a geometrist, but his friends notice with alarm, that he does not keep growth with his intellect, and that he is not gaining that robust health so necessary to a strong mind." He is under the charge of the Hon. Edward Everett and Prof. Pierce, and is supported by the liberality of gentlemen in Boston.

THE CHURCHES.

GREENVILLE. Ct. Rev. L. Daggett, Jr. writes, April 8.—We have now closed a pleasant residence of two years in the enterprising village of Greenville, in Norwich, Ct. The M. E. Church in this place has constituted a station for about eight years. There are now 88 members, and 7 persons on trial. The church has suffered considerable loss of late, by the removal of families and individuals; and a but few have been received by certificate, and no general revival has occurred, this loss has not been retrieved. A few, however, have been converted or reclaimed, each year. Week before the last, Bro. M. Chase visited us, and preached each evening, and on the day of our annual State fast, and on the following Sabbath, with acceptability and profit to the church and community. Four persons were either converted or reclaimed, and the church was quickened and more fully prepared to work with and sustain whomever may be sent to labor with them. The society have cheerfully raised the amounts appropriated, for the Biblical Institute, and "necessities cases," and have contributed to aid the M. E. Sabbath School Union, the M. E. Missionary Society, the American Bible Society, the poor, &c. There has been raised by the society in all, about \$700; averaging about \$8 to each member, and yet we have none who can be called rich. Should not those wealthy societies who contribute but little more if as much, conclude that they either do too little, or this society does too much! The latter opinion would procure them no thanks from Greenville.

NORTH NORWAY. Me. Rev. E. K. Colby writes, April 1.—Permit me to say to the friends of Zion, that God is remembering us in mercy on Norway circuit; backsiders have been reclaimed and sinners have been converted. Between twenty and thirty have joined on probation and our prayer is, Lord carry on thy work, and let thy "kingdom come."

CONCORD. N. H. Rev. E. Mason writes, April 8.—Within a few weeks past an increasing interest has been manifested in the cause of Christ, this place. Each Sabbath evening for some time, more or less have requested prayers and several have been converted. Last Sabbath seven received the ordinance of baptism, and the evening following was a time of refreshing from the presence of the Lord. The number of inquirers is increasing. May the work become general and powerful.

ALEXANDRIA. Rev. L. Eastman writes, April 9.—Please say to the numberless readers of the Herald, that the good Lord of the harvest during the last two weeks has poured out his Spirit in the South part of this town in mighty power. As the fruits of this glorious work we have seen thirty or more souls happily converted to God, or reclaimed from a backsliding state. This blessed work has been accomplished under God, by the united effort of our Methodist and Free Will Baptist brethren, without any help from abroad. O how blessed to see God's dear people of every name uniting in the work of saving souls. This has been the most interesting work I ever witnessed, many of the converts being men of much promise to the church and world. My heart says, glory to God in the highest, for what he has done and is doing for these dear people.

IPSWICH. Rev. Charles Baker writes, April 5:—As our Conference year is near its close, permit me to say to the readers of the Herald, that the great Head of the church has favored Old Ipswich. Though among the towns first settled by our Pilgrim Fathers, Methodism was introduced here only about thirty years since; we now have a meeting-house and vestry; also, a convenient parsonage, pretty well furnished. Our membership in this town numbers about two hundred; in January last we commenced a series of evening meetings, which were well sustained ten weeks in succession. As the results, more than twenty souls, from twelve to twenty-two years of age, have given good evidence of conversion to God. Backsliders have been reclaimed, and the members generally quickened; the work is progressing among us. The gracious work has since broken out in the two Congregational churches in this ancient village, and is spreading quite extensively among them; an excellent spirit has pervaded this entire Christian community, and love and harmony extensively prevail. Doubtless your glad heart responds, "thy kingdom come, thy will be done on earth as it is done in heaven." Amen.

CORRECTION.

BRO. STEVENS—In my remarks on Missionary Collections, recently published in the Herald, I am made to say that I would recommend that missionary meetings be held on all the charges of the District, incidentally, &c. & should have been *immediately*. I would have it understood that this should be no merely "incidental" business; it has been too much so heretofore, and it is high time this policy were abandoned.

Yours truly, GEO. WEBER.

FRIENDS' AID SOCIETY.

The Annual Meeting of the above society, for the choice of officers and other business, will be held at Zion's Herald Office, this (Wednesday) afternoon at 3 o'clock. For order, F. RAND, Secretary.

Religious Summary.

FAILURE OF ROMANISM IN TAHITI.—It is stated that at Papete, the seat of Government, there are three Roman priests, but not a single native in the town has embraced the Romish religion, and not more than three or four native children attend their school. At another place on the same island there are two priests, but no native convert, and only nine or ten children in the school.

THE METHODISTS IN MAINE. remained in the New England Conference till the General Conference of 1824, when the Maine Conference was set off, and on July 7, 1825, held its first session in Gardner. At the last General Conference the "East Maine Conference" was divided, the Eastern part taking the name of "East Maine." The President accepted it, but said in the course of well conceived remarks, that so interesting a relic should have placed where it might be seen and preserved; and he should therefore deposit it in the gallery of the Patent Office, among the other reliques.

Science and the Arts.

A USEFUL INVENTION.—An instrument named a galometer, has been invented in New York, to test the quantity of water in milk. The editor of the New York Commercial has tried it, and finds his milkman gives a geometrist, but his friends notice with alarm, that he does not keep growth with his intellect, and that he is not gaining that robust health so necessary to a strong mind." He is under the charge of the Hon. Edward Everett and Prof. Pierce, and is supported by the liberality of gentlemen in Boston.

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NATIONAL PATRONAGE OF THE USEFUL ARTS.—The Governor and Council have not yet communicated nor refused to communicate the seal of the Royal Society of Arts to the Lady's Society of New York. The noble patronage of that great world's practical Poor, Convention as a means whereby we, and all of us, and all nations shall stand in other face to face.

THE CHICKASAW INDIANS.

Two hundred dollars towards the erection of the Washington Monument, they holding the "Father of his Country" in high veneration as white men.

PROFESSOR'S SENTENCE.

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CAFFIN'S GOLD.—We copy the following statement from a reliable source:—

"The whole amount of California gold received at the mints in Philadelphia and New Orleans up to the 15th ult. was \$11,379,129. To this may be added, say, \$750,000 worth of gold still remaining in private hands. It would thus appear that the total amount of California gold received into this country from the first consignment in 1848, up to the present time, exceeds the truly enormous sum of *twelve millions of dollars*; but enormous as it is, still much below the popular estimate."

REMOVAL OF FREE NEGROES FROM VIRGINIA.

A Bill has been passed in Virginia, to prohibit the appropriation of \$30,000 per annum for the colonization of free negroes from that State in Africa. The law passed makes the same amendment which imposes upon every male free negro in the State, between the ages of 21 and 50, an annual tax of one dollar. The money arising from this source is to be appropriated like the \$30,000 which is it, still much below the popular estimate."

WOODS BOOKS.—Mr. Vattmire proposes specimens of old forest trees in the form of books. In a collection in his Wiesenstein, near Cassel, the back of each volume is formed of the bark of the tree, the sides are constructed of polished pieces of the same stock, and, when put together, a box is formed, inside of which is stored the fruit, the seed, and leaves, with the moss that grows upon the trunk, and the insects which feed upon the tree. Every volume corresponds in size, and the collection altogether, as may well be imagined, has an excellent effect.

A NEW USE OF ELECTRICITY.—Dr. Wall, of London, has discovered and patented a process for manufacturing steel and iron by the agency of electricity, which is intended to cheapen the cost of iron production, and at the same time improve the quality of the metal. It has been tested at several of the leading iron furnaces of Maryland and Virginia, with the most satisfactory results.

Gleanings of the Week.

A SPIRITED GIRL.—A daughter of Mr. Avery Slice, of Lexington District, Dutch Fork, one day last week discovered a large grey eagle preying on her father's pigs, and, in attempting to drive him off, the bird made battle, when she succeeded in capturing him without any assistance. She dragged him into the yard where he was secured, and found to measure over seven feet tip to tail. The eagle is now confined in her father's yard.—Colombia, South Carolina.

Forty reporters were engaged in communicating to the Boston, New York, and Philadelphia press, the details of the Webster trial. Even the London Times is said to have had its reporter in the Court-room.

DEATH OF BRANT.

The principal Chief of the Mohawk tribe of Indians, Peter Brant, Jr., died at Brantford, C. W., on the 31st inst., aged 44 years and 10 months. The deceased was a young man who like his father, possessed more ordinary talents. He was one of the principal chiefs of the Six Nation Indians, and grandson of the late Captain Joseph Brant.

THE LAW OF PRIMOGENITURE.—According to a London Journal, it has been established that children in England, in from 80,000 to 100,000 cases, in the city of Edinburgh, and in every country except England, Spain and Portugal.

HOLD THEM UP.—The noble stand taken by Tennessee and Maryland, in reference to the Southern Convention, cannot fail to meet with the warmest approval of millions of American freemen.

SHAGHAN.—According to a London Journal, it has been established that children in England, in from 80,000 to 100,000 cases, in the city of Edinburgh, and in every country except England, Spain and Portugal.

SOVAT.—Tuesday evening.—Dickinson's motion was lost by a vote of 15 to 15, and the Census bill was considered for three hours. Several amendments were adopted, but no final vote was taken.

HOUSE.—Mr. Harris of Tenn., spoke one hour against the admission of California as an independent measure. He advocated non-intervention, and the right to carry slaves into the territory of New Mexico, and claimed the right to do so in California.

MR. M. B. CORWIN, of Ohio, spoke one hour, advocating the immediate admission of California, and in favor of the restriction policy. He asserted that the South had land enough, and made unreasonable demands. His speech was like that of Western orators, full of drivel and boisterous merriment.

SENATE.—Wednesday, April 10.—Mr. Hale presented a bill to the Senate on the slavery question, and concluded his remarks. He called for a vote, and was voted down.

Mr. Clay called the attention of the Senate to the fact that the greater portion of these petitions were printed and similar, for the purpose of showing that there was a concerted movement among the Abolitionists to misrepresent public sentiment in various sections of the country, and to mislead petitioners to the South, to be circulated independently and returned to the Senate.

Mr. Benton here said that he would give no committee jurisdiction on the abolishing question.

Mr. Webster, who went into Committee of the Whole, took up the California bill.

Mr. Wallace spoke warmly against the admission of California, and charged the people of that State, with being usurpers; compared them to a band of robbers, and denied their right of sovereignty.

Mr. Johnson of Kentucky, followed Mr. Adams of Tennessee, who took the floor, and the Committee resolved.

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A SABBATH EVENING SONG.

BY ELIZA COOK.

God on earth! and God in heaven!
God! who gave one day in seven
Unto man, that he might rest
With thy mercy in his breast;
God of goodness! I am kneeling,
In my spirit's deep revealing,
Fervently to give thee praise,
For the peace of Sabbath days.
Glad and tranquil thou hast made
This soft hour of twilight shade,
And I ask thee in thy might,
To be "watchman of my night!"

Let me thank thee, let me own,
At the footstool of thy throne
All my grateful joy and love,
Drawn from hopes that point above.
Let me lay my heart before thee,
And with holy trust implore thee
To forgive its human blot,
Gathered in its human lot.
Listen, Father! to my singing,
Like a child to thee I'm clinging;
If I wander, guide me right,
Be thou "watchman of my night!"

Let me ask thee ere I sleep,
To remember those who weep,
Those who mow with some wild sorrow,
That shall dread to meet the morn;
Let me ask thee to abide
At the fainting sick one's side,
Where the plaints of anguish rise
In smothered groans and weary sighs;
Give them strength to brook and bear
Trial pain and trial care;
Let them see thy saving light,
Be thou "watchman of thy night!"

God of all! thou knowest well,
Myriads of thy children dwell
Here among us, lone and blind,
In the midnight of the mind;
Well thou knowest how they need
Words to teach and hands to lead,
Well thou knowest how they sin
For the want of light within.
They grope and fall, and men refuse
To raise them up and "bind the bruise";
But thou, O God! in judgment's might,
Be thou "watchman of their night!"

God of mercy! God of grace!
Keep me worthy of thy place;
Let my harp-strings ne'er be heard
When they jar with thy plain word:
Should the world's fair pitfall take me,
Father! do not thou forsake me.
Let repentance cleanse the stain,
And call me back to truth again;
Athen! infinite and just!
Shine upon my path of dust,
Lead me in the noontide light.
Be thou "watchman of my night!"

THE OLDEST CHRISTIAN HYMN.

In Pae. Lib. III., of Clement, of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then, (one hundred and fifty years after the apostles,) asserted to be of much earlier origin. It may have been sung by the beloved disciple before he ascended to his reward. The following version will give some imperfect idea of its spirit.

Shepherd of tender youth!
Guiding in love and truth,
Through devous ways;
Christ, our triumphant King!
We come thy name to sing,
And here our children bring,
To show thy praise.
Thou art our holy Lord!
The all-subsiding word!
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life.
Thou art wisdom's high priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None call on thee in vain.
Help thou dost not disdain,
Help from above.
Ever be thus our guide!
Our Shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.
So now and till we die,
Sound we thy praises high,
And joyful sing!
Infants and the glad throng,
Who to the church belong,
Unite, and swell the song;
To Christ our King.

SKETCHES.

BARON VON HUMBOLDT.

Baron Humboldt, who has devoted more than half a century to the Natural Sciences, and whose wonderful work ("Cosmos") will be an enduring monument to his diversified talents and learning, is now 80 years of age. A correspondent of the New York Commercial Advertiser, writing from the capital of Prussia, gives the following brief account of him:

Baron Humboldt is the friend and companion of the King of Prussia. It would seem that their intimacy is as close and familiar as that which existed between Voltaire and Frederick the Great, and as it has a better basis to rest upon, there is less probability of its interruption. Those who are conversant with the travels of Humboldt in South America will doubtless picture him, even in old age, as a robust and vigorous octogenarian; indeed he is usually so described by those who visit him. But according to the Commercial's correspondent, he no longer retains a relic of that vigor which enabled him to scale Chimborazo, and endure every species of privation with almost superhuman impunity. His intellect remains unimpaired, but his frame is meager with age, and his head whitened by the snows of eighty winters, droops upon his breast.

During the interview described in the letter, California was one of the topics of conversation. The Baron expressed the opinion that the value of the gold mines had been over estimated, for that the yield so far had been much less than that produced by the Russian mines, which have frequently produced thirty millions of dollars in a year. The lump of California gold, even the largest of them, are, it appears, much inferior in size to some of the fragments found from time to time in the Ural Mountains. Baron Humboldt stated that one solid lump of eighty pounds, and many of forty, thirty, twenty, and sixteen, had been found in the Russian mining districts.

Humboldt has probably slept less than any man living of the same age—his regular allowance never having exceeded four hours out of the twenty-four. It seems, indeed, that the Humboldts have always been a sleepless family. The habits of the great philosopher, who for two thirds of a century has been engaged in the constant pursuit of useful knowledge, and who when he dies will leave no superior behind him, are thus sketched by the Commercial's correspondent.

"His time is systematically divided. He

rises at six in the winter and five in the summer, studies two hours, drinks a cup of coffee, returning to his study, and commences the task of answering his letters, of which he receives yearly more than ten thousand. From twelve until two he receives visits, and returns to work at two. At four he dines, in summer with the King, in the winter at home; from four until eleven he passes at the table, and generally in company with the King, at meetings of learned societies or in company with his friends. At eleven he retires to his study, and continues there until one or two, answering letters, or writing his works, or preparing them by study. His best books have all been written at midnight. He sleeps four hours, it having always been a peculiarity in his family to require little sleep.

THE DEATH-BED OF CROMWELL.

The following from Headley's work is marked with the usual brilliancy of this peculiar writer. Cromwell appears no longer as the hypocrite, but as the sincere Covenanter, when called to his last summons:

"At length the last night drew on that was to usher in his *fortunate* day. The 3rd of September, the anniversary of Dunbar, and of Marston came amid wind and storm. In this solemn hour for England, strong hearts were everywhere beseeching Heaven to spare the Protector; but the King of kings had issued his decree; and the spirit that had endured and toiled so long, was already gathering its pinions for eternity. 'It is a fearful thing to fall into the hands of the living God,' broke thence from his palid lips, and then he fell, in solemn faith, on the covenant of grace. His breath came difficult and thick; but amid the pauses of the storm, he was heard murmuring, 'Truly God is good; indeed he is; he will not—'. His tongue failed him; but, says an eye-witness, I apprehend it was, 'He will not leave me.' Again and again there escaped from the ever-moving lips the half-articulate words, 'God is good—God is good.' Once with sudden energy, he exclaimed, 'I would be willing to live to be further serviceable to God and his people; but my work is done. Yet God will be with his people.' All night long he murmured thus to himself of God, showing how perfect was his trust—how strong his faith. Once, as some drink was offered him, he said, 'It is not my design to drink or to sleep; but my design is to make what haste I can to be gone.'

While this scene was passing in that solemn chamber, all was wild and terrible without. Nature seemed to sympathize with the dying patriot and hero. The wind roared around the palace; houses were unroofed; chimneys blown down; and the trees that had stood for half a century in the parks, were uprooted, and strewed over the earth. The sea, too, was vexed—the waves smote in ungovernable fury the shores of England; and vessels lay stranded along the coasts of the Mediterranean. It was a night when there are,

"As they say,
Lamenting heard i' the air; strange screams of death,
And prophesying, with accents terrible,
Of dire commotion, and confused events,
Now hatched by the woful time. * * *

* * * Some say the earth
Was furious and shook."

"But all was calm and serene around the dying bed of Cromwell. On that more than king-brow, peace, like a white-winged dove, sat; and that voice which had turned the tide of so many battles now murmured only prayers. Bonaparte, dying in the midst of just such a storm, shouted, 'Tête d' arme'; as his gazing eye fell once more on the heads of his mighty columns disappearing in the smoke of battle; but Cromwell took a noble departure. The storm and uproar without brought no din of arms to his dying ear—not in the delirium of battle did his soul burst away; but, with his eye fixed steadfastly on the 'eternal kingdoms,' and his strong heart sweetly stayed on the promise of a faithful God, he moved from the shore of time, and sank from sight forever.

"He died at 3 o'clock that day—on the very day which, eight years before, saw his sword flashing over the tumultuous field of Dunbar—the same which seven years previous, heard him shouting on the ramparts of Worcester. But this was the last and most terrible battle of all; yet he came off victorious, and triumphing over his last enemy, death, passed into the serene world, where the sound of battle never comes, and the hatred and violence of man never disturb."

WASHINGTON.

Washington had no ambition: his country wanted him to serve her, and he accepted greatness from a sense of duty rather than from taste; sometimes even with a painful effort. The trials of his public life were bitter to a man who preferred the independence of a private condition and tranquillity of mind to the exercise of power. But he undertook, without hesitation, the task which his country imposed on him, and, in fulfilling it, he made no concessions that could lighten its burthen either to his country or to himself. He was born to govern, though he had no delight in governing; and, with a firmness as unshaken as it was simple, and a sacrifice of popularity the more meritorious as it was not compensated by the pleasures of domination, he told the American people what he believed to be true, and persisted in doing what he thought to be wise. Though the servant of an infant Republic, in which the democratic spirit prevailed, he won the confidence of the people by maintaining their interests in opposition to their inclinations. The policy which he pursued while laying the foundations of a new government, was so moderate yet so rigorous, so prudent, yet so independent, that it seemed to belong to the head of an aristocratic Senate ruling over an ancient State. The success with which it was crowned does equal honor to Washington and to his country.

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